

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—REV. 2. 7.

No. 10—Vol. XVI.

Saturday, May 10, 1840.

Price One Penny.

THE WORD OF WISDOM.

"So likewise ye, when ye shall have done all that is commanded you, say, we are unprofitable servants; we have done that which was our duty to do."—JESUS.

This saying of the Son of God is based upon principle, and has a general application to all Saints. It applies with equal force to the Saints and servants of God in this day, as when spoken to his disciples in ancient days. Now, we apprehend there is no true Saint that does not desire to escape the punishment that will be inflicted upon unprofitable servants, for they shall be cast out from the presence of God, into outer darkness, where there shall be weeping and gnashing of teeth, and receive their reward with dogs, sorcerers, and whoremongers. Indeed it is the desire of all, who have any true conception of the justice of God, to escape so fearful an end. If, then, the Lord regards those who simply keep His commandments as unprofitable servants, the question arises, and a most important one it is—What shall we do to become profitable servants? There seems to be but one answer to this question, and that is, Do something we are not commanded to do.

"But," says one, "what can I do that would be well pleasing in the sight of God, that I am not commanded to do?" We answer, Keep the Word of Wisdom. It was given for this very purpose, not by commandment nor by constraint, but by revelation, showing forth the will of God. It claims to be given "for a principle with promise." The principle in question is

when the word of wisdom is obeyed, and it consists of those good things do the wise do, and those evil things do the foolish do, according to their knowledge, or want of knowledge. But what they feel compelled to do in order to escape the punishment of hell? This is a point which must be clearly understood, and the word of wisdom is the law.

The Lord has said, in modern revelation, through Joseph Smith, that he who receives the commandments in all their purity, and obeys them as a slothful servant, and shall not be able to stand. This perfectly agrees with the saying of Jesus, quoted above, and shows the absolute necessity of receiving counsel from God, through His servants, as readily, and with as much assurance as we would obey any known law, in anticipation of a reward. Any Saint whose motive is purely to do the will of God, will submit to that will when it is made known through a word of wisdom, as readily and cheerfully as though it came to them by way of commandment, or in the form of a law, imperative in its requirements.

When the law of the Lord goes forth to His people, they of necessity must obey that law, or suffer the consequences. Many would perhaps obey that law, to escape the penalty of disobedience, while they would have but little regard for any

benefit or blessing that might result from it. This principle the Lord is determined to eradicate from the hearts of the Saints. He does not thank them for any such service as this, it is the service of an unprofitable and ungrateful servant, and will meet its just reward.

We will suppose two servants are in the employ of an earthly master, who pays them an equivalent for their services, according to the time they are employed. When the term of agreement is expired, and they have received their wages, the master does not feel himself under any obligations to them, they have not profited him by increasing his substance, for they have received an equivalent for their labour, in return. But if either of those servants had been mindful of his master's interests, and sought every opportunity of doing more for him than was actually required, then he would delight in that servant as a profitable one, and bestow upon him tokens of favour more to be prized than all that could be obtained by a mere discharge of duty, and probably never suffer that servant to depart from him. Just so it is with God, who not only gives commandments to His servants, but makes His will known in various ways, to see if they are watchful of His interests, in the building up of His kingdom upon the earth, and if they will avail themselves of every opportunity to do good, that God may be glorified. Upon all such, He bestows His choicest blessings, without measure. Such servants will never be turned away, while those who only keep the commandment—only do their duty, shall, as slothful servants, incur His displeasure. The promised blessing attached to the Word of Wisdom, as a reward for keeping it, is great in the extreme, and any one who would not secure that blessing, by keeping the word, can certainly have no just claim to any special favour of God, above the world of mankind.

There has been much writing and preaching upon the subject of the Word of Wisdom, and by some Elders it has been made a test of fellowship, but notwithstanding all this, it has never been observed by some, and many who have once adopted its precepts, have felt free to return to their former foolish practices, like the sow once washed, to her wallowing in the mire, because the revelation did not positively command them to observe it. Those who have thus turned away

from it, we imagine, never kept it for the sake of obtaining its blessings, but from some unworthy motive, either because it was forced upon them as an imperative duty, or because others kept it, and they must do the same for fear of being considered weak in the faith. All such motives as these are inconsistent with the design of that revelation, for it was not given "by commandment or constraint," and the voluntary observance of that expressed will of God, is the greatest possible evidence of the integrity of those who have submitted to His laws.

Wisdom has not always characterized the advocacy of this subject, or its happy results would have been more general and lasting.

If it is received with a correct understanding of the principle upon which it is based, and with a full purpose of heart to honour that principle, and thereby obtain the blessing, the motive in thus complying, must be as sure and eternal as the principle. And Saints cannot act knowingly upon the basis of a pure and eternal principle, without feeling that they transgress against themselves, the principle, and its Author, should they ever turn away from it; by so doing they would give the lie to their own lives, and betray themselves to the influence of a false spirit, which would lead them into darkness, and finally to death.

The Word of Wisdom claims to be the "will of God," and if so, no Saint can disregard it without feeling under a greater or less degree of condemnation. No Saint can pray for the will of God to be done on earth as it is in heaven, and at the same time trample upon the Word of Wisdom, without mocking Him; for if such a glorious time ever comes, they must not only keep the Word of Wisdom, but every other expressed will of Heaven, whether by commandment or by counsel.

If any such expressed will of God is not voluntarily received and acted upon by the Saints, it will soon come to them by way of commandment, and then obedience will become a matter of necessity, and the reward under such circumstances is that of an unprofitable and a-slothful servant. How much more pleasing it must be in the sight of God, for His children to delight to live by every word that declares His will concerning them, than to do nothing but what they are driven to by fearing those chastisements which follow the transgressor. As the wayward child only

studies to render that obedience which will preserve it from being dismembered by its father; so it is with too many Saints, who seem to have no further interest than barely to maintain their standing in the Church with the least possible inconvenience to themselves. This disposition is particularly manifest in those who will not keep the Word of Wisdom, nor comply with many other counsels which would secure to them great blessings, simply because they are not enforced by commandment. God will no more freely bestow the true riches of heaven upon such Saints, than the father would bestow his treasures upon the froward child. The reward of all such will be no greater than the justice of the law which they have obeyed demands, while those who live by every word of God will be richly endowed by Him to do good, to build up Zion, and will obtain His favour, so that no good thing shall be withheld from them; and their reward will be greater than has entered into the heart of man to conceive of. Surely the Lord could have no other motive in revealing the Word of Wisdom than to bless, make happy, and exalt His Saints, and for them to despise such professed blessings exhibits a degree of contempt for God's ways, which can only be expected from those who are either corrupt at heart, or so unreasonably ignorant as to be incapacitated to guard their own happiness, much more to be intrusted with that of others.

Were it not for what we have so often witnessed among the Saints, we should consider it almost equivalent to an accusation, to attempt to urge upon them the propriety, say nothing of the ultimate necessity, of strictly keeping the Word of Wisdom. That men and women should obey the Gospel, subscribe to the principle of new revelation, and then when God speaks to them with the voice of wisdom, almost entirely disregard it, seems perfectly incredible; to say the least, it is an outrage upon consistency, and the honesty of such a profession will not bear the test of truth. Not a word, apparently, can be offered to palliate the guilt of such a flagrant violation of God's will, though it does not come by way of commandment. We say guilt, because it is written that "he who knoweth his master's will, and doeth it not, shall be beaten with many stripes."

After being satisfied of the propriety of keeping the Word of Wisdom, the ques-

tion then arises—What does it consist in? or, as we have been asked, "What is the Word of Wisdom to the Saints in this land? Are tea, coffee, ale, porter, whisky, &c., the hot and strong drinks spoken of, or can a man or woman indulge in the free use of the same without violating the Word of Wisdom?" Such questions arise, not from the lack of common sense in every sane person to satisfactorily decide for himself, but from the many shameful perversions which have characterized the teachings of those whose precept and example were irreconcilably at variance, and who, when looked up to for correct impressions, have given such explanation as would best excuse them for disregarding the will of God, and gratifying some sensual appetite to which they had become enslaved. There is scarcely a child twelve years of age, in the Church, who has the Spirit of the Lord, that can read the Word of Wisdom without being satisfied as to its real intent and meaning, and without knowing how to shape his life so as to feel perfectly justified before God. Neither do we believe a candid Saint can read it without feeling to justify its counsels and admonitions, and being able to decide wherein it is applicable to himself; and, by reducing that decision to practice, know assuredly that he has honoured the revelation, and that wisdom is justified of her children.

The Lord has said that that revelation was adapted to the capacity of all Saints, which is a most unreasonable assertion if there is any necessity for the doubt and uncertainty which many feign to have of its true meaning; such dubiety, if it really exists, betokens a most woful blindness. The Lord says it is not meet in His sight for Saints to use strong drinks, and the next thing we hear is—"Do you really think the Lord means whisky, ale, brandy, gin, porter, &c.?" from men and women that lay claim to a reasonable portion of common sense, as though they had never seen or heard of them as being strong drinks. One might ask, with greater propriety, if such a question was not designed for a burlesque, or to show contempt for the word of God. If the Word of Wisdom does not refer to these things, it is of but little use, so far as the indulgences of the Saints are concerned, and we should be much less surprised to hear one inquiring what it did mean, if not the things above named.

Again, accustomed tea-drinkers—ex-

cellent, good brethren and sisters, will sit over their smoking hot cup of tea as one of the choicest luxuries of life, and they will wonder if the Word of Wisdom means tea and coffee, when it says "hot drinks are not good for the body or belly;" and in case it should be made to appear that a hot cup of tea was really a hot drink when drank hot, they will most sagely conclude to let it cool a little, while at the same time it is strong enough to keep a person, not accustomed to its use, awake all night, as we have sometimes been, after gratifying the wishes of others, to our inconvenience. Indeed, as a guilty conscience needs no accusing, a thousand arguments can be raised, and explanations offered, to revive, if possible, the almost expiring hope of being able to continue the use of tea, coffee, whisky, rum, and ale, and many other habits equally degrading and destructive, both to the mental and physical organization. Many persist in such a course rather than yield to the wise dictates of the spirit within them, until the conscience becomes callous to any just sense of condemnation for indulging in these unhallowed practices.

Again, it is written that tobacco is not good for man, but we have wondered how the Lord made such a mistake, when we see so many Saints who profess to be dictated by that Spirit that leads into all truth, cleave to this weed as they do to life, and love it better than the words of God. Certainly such barefaced inconsistency requires a much better apology than we can give, and we leave all such Saints to plead their own cause, not however without assuring them they will some day be called upon to reconcile their profession with the important revelation in question.

While the Saints are daily observers of the innumerable evils arising from the use of what is discountenanced in the Word of God, and behold the torrent of iniquity that cannot be stayed until the nations are overwhelmed and buried in corruption, it is no time for them to parley with the revelations of God, as many do with the Word of Wisdom. They should rise up at once, and set an example for the rising generation, that shall cause them to shun the vain customs of the Gentiles, and grow up a terror to the wicked. Unless this is done, many parents will have to answer for the sins of their children, who otherwise would have

with giant strength rolled back the tide of wickedness that now excites the indignation of the Holy One, and in the name of Israel's God would have established the righteousness of Heaven upon the earth. Every child of sufficient age in the Church ought to commit to memory the Word of Wisdom, and be taught to observe its sayings, and then peradventure parents would give heed to them also, to avoid the shame and disgrace which otherwise would attach to them in the eyes of their own children.

The most degraded slaves upon earth are those who are enslaved by their own bodily appetites, which they have power to subdue, and must before they reap the promised blessing in this world, or the glories of the world to come. A very great responsibility rests upon parents who have children to instruct, in reference to these important principles. The parents' daily example before the child, will have an abiding influence over it, and will be the means of establishing the principal features of its character for life. How necessary, then, that children should be trained up unused to those things which plant so unspuriously the seeds of death in early life, as do the many Gentile customs which have shortened the span of life to almost a breath, and which are now forbidden by God, that His children may live. It is of the utmost importance that the rising generation should be trained up, as representatives of God, doing all His pleasure among men! but while the daily examples of parents are in direct opposition to the precepts of Heaven, the Elders will find their exertions in teaching those precepts, to a great extent, fruitless. Children are most forcibly impressed by example, and, while such examples are before them, in spite of the efforts of God, angels, and men, the world may yet plod on in folly, misery, and corruption, until hell opens to receive them as they perish before the judgments of the Almighty. The following promise should be a sufficient inducement to both old and young to keep the Word of Wisdom — "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the

'Lord, give unto them a promise, that | as the children of Israel, and not slay the destroying angel shall pass by them, | them.'

THE NEW ALPHABET.

(From the "Deseret News," Jan. 19.)

The Board of Regents, in company with the Governor and heads of departments, have adopted a new alphabet, consisting of 38 characters. The Board have held frequent sittings this winter, with the sanguine hope of simplifying the English language, and especially its orthography. After many fruitless attempts to render the common alphabet of the day subservient to their purpose, they found it expedient to invent an entirely new and original set of characters.

These characters are much more simple in their structure than the usual alphabetical characters; every superfluous mark supposable, is wholly excluded from them. The written and printed hands are substantially merged into one.

We may derive a hint of the advantage to orthography, from spelling the word *eight*, which in the new alphabet only requires two letters instead of five to spell it, viz: AT. There will be a great saving of time and paper by the use of the new characters; and but a very small part of the time and expense will be requisite in obtaining a knowledge of the language.

The orthography will be so abridged that an ordinary writer can probably write one hundred words a minute with ease, and consequently report the speech of a common speaker without much difficulty.

As soon as this alphabet can be set in type, it will probably be furnished to the schools of the Territory for their use and benefit; not, however, with a view to immediately supersede the use of the common alphabet—which, though it does not make the comers thereunto perfect, still is a vehicle that has become venerable for age and much hard service.

In the new alphabet every letter has a fixed and unalterable sound, and every word is spelt with a reference to given sounds. By this means, strangers can not only acquire a knowledge of our language much more readily, but a practised reporter can also report a strange tongue,

so that the strange language when spoken can be legible by one conversant with the tongue.

A richly instructive discourse was delivered, Sabbath evening, in the school house of the 13th Ward, by Elder P. P. Pratt, one of the Board of Regents, in which the advantages of the recently adopted alphabet of the Board, were briefly exhibited. The speaker commanded the profound attention of a crowded auditory, throughout his highly entertaining lecture, tracing the influence of education from early infancy to riper years. In glowing and electrifying terms, he set forth, as radical to all hopeful education, the necessity of the Spirit of God, to predominate in families—even over the mind of the new infant, before it could speak.

In the absence of that *Holy Spirit*, an opposing spirit would be likely to exert an unhallowed impression. A perverse, hateful, jealous, envious, and contentious spirit would produce an impression upon the mind of the infant decidedly pernicious; but after the child could talk and understand language, this baneful impression would be increased by the force and meaning of words that it could understand; and whichever spirit predominated in the family, by that same spirit would the family be educated.

And after adducing many thrilling topics of a similar bearing, he showed the wonderful transition and progress which this Church had undergone within a few years, and the things that a few years since were prophetic, and almost too marvellous to be believed, by reason of the obstacles to be surmounted, had been realized abundantly, and now this people had been taken from the midst of the Gentiles and set down among the Remnants of Israel, the richest people, according to their numbers, now known; and a single county would now, in magnitude, look into inferiority the whole New England States; and as to elements, soil, vegetable and mineral wealth, the Territory of the rem-

sants was not surpassed by the vast Empire of China.

For such a people, education must be

provided; and no young man or young lady had a right to waste their time and talents.

HISTORY OF JOSEPH SMITH.

(Continued from page 283.)

[September, 1838.]

The following extracts from General Atchison's letter to the Governor, of this date, from Liberty, will give a pretty correct view of the army, &c.

Sir — The troops ordered out for the purpose of putting down the insurrection supposed to exist in the counties of Davies and Caldwell, were discharged on the 20th instant, with the exception of two companies of the Ray Militia, now stationed in the County of Davies, under the command of Brigadier General Parks. It was deemed necessary in the state of excitement in that county, that those companies should remain there for a short period longer, say some twenty days, until confidence and tranquility should be restored. All the offenders against the law in that county, against whom process was taken out, were arrested and brought before a Court of Inquiry, and recognized to appear at the Circuit Court. Mr. Thomas C. Birch attended to the prosecuting on the part of the State. The citizens of other counties who came in armed, to the assistance of the citizens of Davies County, have dispersed and returned to their respective homes, and the Mormons have also returned to their homes, so that I consider the insurrection, for the present at least, to be at an end. From the best information I can get, there are about two hundred and fifty Mormon families in Davies County, nearly one half of the population, and the whole of the Mormon forces in Davies, Caldwell, and the adjoining Counties, is estimated at from thirteen to fifteen hundred men, capable of bearing arms. The Mormons of Davies County, as I stated in a former report, were encamped in a town, called Adam-ondiahman, and are headed by Lyman Wight, a bold, brave, skilful, and I may add, a desperate man; they appeared to be acting on the defensive, and I must further add, gave up the offenders with a good deal of promptness. The arms taken by the Mormons, and prisoners were also given up upon demand, with seeming cheerfulness."

The mob again threatened De Witt. Friday 21st. I was about home.

The camp travelled seventeen miles. It rained much during the day. The Saints crowded into their tents in their wet clothes, and fasted till morning. The women and children slept well, and there was no complaint of "taking cold."

Saturday 22nd. Traveled eighteen miles, and tented in a grove; having to go half-a-mile after water, which was often the case.

I went out early in the morning, returned to breakfast at half-past seven, and took an airing on horseback at nine in the morning.

The following petition is from the Saints at De Witt —

De Witt, Carroll County, State of Missouri,
September 22, 1838.

To His Excellency Lilburn W. Boggs, Governor of the State of Missouri —

Your Petitioners, citizens of the county of Carroll, do hereby petition your Excellency, praying for relief: That whereas, your petitioners have on the 20th instant, been sorely aggrieved, by being beset by a lawless mob, certain inhabitants of this and other counties, to the injury of the good citizens of this, and the adjacent places; that on the aforesaid day, came from one hundred to one hundred and fifty armed men, and threatened with force and violence, to drive certain peaceable citizens from their homes, in defiance of all law, and threatened them to drive said citizens out of the county, but on deliberation, concluded to give them, said citizens, till the first of October next, to leave said county; and threatened, if not gone by that time, to exterminate them, without regard to age or sex, and destroy their chattels, by throwing them in the river: We therefore pray you to take such steps as shall put a stop to all lawless proceeding; and we, your Petitioners will ever pray, &c.

Benj. Kendrick,	John Tilford,
Dudley Thomas,	H. G. Sherwood,
Wm. P. Lundow,	John Murdock,
Jno. Hendrick,	G. M. Hinkle,
Thos. Behart,	James Valance,
Francis Brown,	Jahes Lake,

Albert Loree,
Samuel Lake,
Asa Manchester,
Wm. Winston,
John Clark,
Thos. Hollingshead,
Asa W. Barns,
Elijah T. Rogers,
John Dongherty,
Moses Harris,
Perry Thayer,
B. B. Bartley,
Jonathan Harris,
Wm. J. Hatfield,
Oliver Oiney,
John Thorp,
H. T. Chipman,
David Dixon,
Benj. Hensley,
Franklin N. Thayer,

H. M. Wallace,
D. Thomas, (no Mor-
mon.)
Nathan Harrison,
Elizabeth Smith,
Henry Root,
A. L. Caldwell,
Rufus Allen,
Ezekiel Barnes,
D. H. Barns,
Wm. S. Smith,
James Hampton,
Robert Hampton,
Jonathan Hampton,
George Peacock,
Daniel Clark,
John Proctor,
James McGuin,
Smith Humphrey.

Sunday 23rd. I attended meeting both forenoon and afternoon, and was at home in the evening.

The funds of the camp were nearly exhausted, and the counsel was, to proceed on with the journey. Encamped two miles west of Paris, twenty two miles. Some disorder in the movement of the teams, and some murmurings. Satan is trying to divide and destroy. They were hailed in Paris, and asked where they were driving the cattle to? "Towards the Rocky Mountains." "Well, you are going into trouble." Elder Tyler replied, "We have been in that place before, and know how to take it." The people growled and grumbled like wolves.

Monday 24th. The camp was called together, and the Council informed them of their scanty means, and that there had been a delinquency in consecrating their monies and goods according to the pattern; that the Council had hired large sums of money, for which they were bound, and liable to imprisonment in case of failure, and must wait on the brethren for their pay, and these sums had been expended for the benefit of the camp. They were required to bring forward their goods, which they did, and Elders B. Wilber and D. Carter went forward with the Commissary's wagon to sell them.

The camp went on, and passing through Madisonville (where they were assailed with all kinds of bugbear stories about the "Mormons," war, &c.), tented on the west side of the north branch of Salt River, on the encampment that Elder John E. Page had left on Saturday with his Canada Camp. The brethren were told that the

Governor was just ahead, with a military force, to stop them, to which they gave no heed.

I was at home until half-past eight A.M., when I rode out on horseback, and returned about five in the evening.

The Governor, having heard that peace had been restored in Davies and Caldwell, ordered Generals Clark, Crowther, Lewis, and Bolton to discharge their troops. The order was dated at Jonesborough.

Tuesday 25th. General Parks wrote the Governor from Mill Port, that he had been in the upper part of Davies County to assist the constable in bringing offenders to justice, and that the Major-General, with the troops from Ray and Clay, on the 18th instant, (except two companies from Ray under his command,) were disbanded. Says General Parks, in this letter—

Whatever may have been the disposition of the people called Mormons, before our arrival here, since we have made our appearance they have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here, we found a large body of men from the counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities.

P.S.—Since writing the above, I received information that if the Committee do not agree, the determination of the Davies County men is to drive the Mormons with powder and lead.

The same day, General Parks wrote General Atchison as follows—

I am happy to be able to state to you, that the deep excitement existing between the parties, has in a great degree ceased; and so far I have had no occasion to resort to force, in assisting the constables. On to-morrow, a Committee from Davies County meets a Committee of the Mormons at Adam-ondi-ahman, to propose to them to buy or sell, and I expect to be there.

The mob Committee met a Committee of the brethren, and the brethren entered into an agreement to purchase all the lands and possessions of those who desired to sell, and leave Davies County.

On Saturday the 29th instant, there are fifteen or twenty of the "Mormons"

ated to trial at Gallatin, where Lyman Wight has pledged himself to me that they will attend.

I was at home until eight o'clock, when I rode out on horseback. Returned about eleven A.M., and continued through the afternoon and evening.

The camp passed through Huntsville, in Randolph County, which has been appointed as one of the Stakes of Zion, and is the ancient site of the City of Manti, and pitched tents at Dark Creek, Salt Licks, seventeen miles. It was reported to the camp, that one hundred and ten men had volunteered from Randolph and gone to Far West to settle difficulties.

Wednesday 26th. This morning Elder James Foster, one of the Counsellors, proposed to the Council to stop and break up the camp, on account of existing circumstances, so much excitement, so many moving west, and in large bodies too; it was wisdom for them to go to work, and provide for their families, until the difficulties should be settled, or they heard from Far West. Four of the seven Counsellors were present, and three absent. Elder Young had stopped by the way. A silence prevailed. Shortly it was manifest that it was the desire of the camp, collectively, to go forward, notwithstanding their deference always to the will of the Lord through the Council. Elder McArthur said, in a low tone, that it was his impression that we might go up in righteousness, keeping the commandments, and not be molested. Some others manifested the same, in concurrence with his feelings. Silence again. Here our faith was tried, and here the Lord looked down and beheld us, and lo, a gentleman who was directly from Far West, and was returning to the East, where he belonged, left his carriage and came among us, although we were a good distance from the road, and he told us that there was no trouble in Far West and Adam-ondi-ahman, but that we might go right along without danger of running into any body's difficulties; and further, said he, "the one hundred and ten volunteers are to be discharged this day at twelve o'clock, at Keytaville." The Council replied, "We believe you, sir, and we thank you for your kindness." A vote of the camp was called for, whether we should proceed, and instantly all hands were raised towards heaven!

We pursued our journey, and in cross-

ing a seven mile prairie we stopped in a hollow to bait the teams, and herd, and here the volunteers passed us on their homeward bound passage, according to the man's word. One of the Platoon officers said, as he passed us, "Well, friends, we will let you go this time, but the next time we will give you the devil up to the handle." The bugler gave a blast, and said, "You'll soon reach the promised land, don't you hear Gabriel's trump?"

The camp passed on, and crossing Chariton River, pitched their tents.

Here they found seven of the nine wagons of the Florence Camp, from Huron, which had passed them at Springfield, Illinois.

I was about home until ten or eleven o'clock, when I rode out, but returned home and spent the evening.

Thursday 27th. I was at home and about the city. 26th. The High Council of Adam-ondi-ahman was immediately called, and Elders Don C. Smith, George A. Smith, Lorenzo D. Barnes, and Harrison Sagers, were appointed to go immediately to the Branches of the Church in the south and east, and raise men and means to fulfil the contract. They arrived at Far West late in the evening and called upon me and gave me the above information, which I approved of. On the 27th, my brother Don Carlos Smith and company left Far West for their mission.

This morning some of the wagons left the camp, when it belonged to others to go, which produced confusion all day. There were also some murmurings, and covetousness, and want of liberality to impart to the hungry, &c.

Passed through Keytaville, and encamped on the east side of Yellow Creek, eighteen miles; where the Council spent the evening in trying to restore order.

Extract of a letter from General Atchison to Governor Boggs, dated—

Liberty, September 27th, 1838.

The force under General Parks is deemed sufficient to execute the laws and keep the peace in Daviess County. Things are not so bad in that county as represented by rumour, and in fact, from affidavits I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 6, 1854.

OUR SUCCESSOR.—We have the pleasure to inform our readers that Elder Franklin D. Richards, of the Quorum of the Twelve Apostles, has been appointed by the Presidency in Zion to succeed us in the Presidency of the Church in the British Isles, and is expected soon to arrive in England, and will release us, that we may return to our family and the Church in Zion this season. We are confident he will be hailed welcome by the British Saints, to whom he is so well known, for the able services rendered to the Church during his administration in 1850—1. We congratulate the European Missions generally upon so soon enjoying the counsel and instruction of one whose privilege and duty it is to direct the affairs of the Church wherever opportunity may present. May the prayers of Saints and the power of God support him in his journeying, and bring him speedily to our midst, in the full enjoyment of the Spirit of his holy calling and Apostleship.

EMIGRATION REPORT.—Through the many difficulties we have had to contend with, the emigration did not close, this season, as early as was anticipated, or even desirable. It has, however, been successful in the end, although tardy, and somewhat unpleasant to the greater portion of the Saints that sailed on the *Marshfield*, from being detained in port near three weeks after the time fixed upon for their embarkation. It was with great difficulty and at greatly advanced prices, that we succeeded in obtaining ships to complete the emigration, owing to the influence of the Eastern war, upon shipping, and the late parliamentary enactments incurring unusual expense in fitting up passenger-ships for sea.

For the satisfaction of our readers, we now furnish them with a statement showing the entire number which we have shipped this season.

Ship.	Captain.	President of Company.	Bailed.	P. E. P. Ord'red from G.S.L Valley	#13 Co.	Ordin- ary.	Total No. of Souls.
Benjamin Adams	Drummond	H. P. Olsen	Jan. 22nd.	5	3		6
Golconda	Kerr	D. P. Curtis	Feb. 4th.	29	206	27	244
Windermere	Fairfield	D. Carn	" 22nd.	55	307	36	477
Old England	Barstow	J. O. Angus	Mar. 5th.			45	45
John M. Wood	Hartley	R. Campbell	" 12th.	34	205	21	303
Germanicus	Fales	R. Cook	April 6th.	25	75	2	222
Marshfield	Torrey		" 8th.	70	161	16	325
Clara Wheeler	Nelson	W. Taylor	" 24th.		1		29
Miscellaneous Ships						35	34
				Totals	216	887	3054

Out of the above total number, 58 were from the Swiss and Italian Missions. Six hundred and seventy-eight persons have also emigrated from the Scandinavian and German Missions, re-shipping at this port under the direction of Elder John Van Cott, President of the Daniah Mission, making the entire number forwarded from Europe this season, 2702, most of whom had arrangements made for going through to Great Salt Lake Valley. Under the judicious arrangements which exist, the emigration of this number involves an immediate outlay of from £40,000 to £50,000.

It has been truly gratifying to witness the good feeling and order which have

characterized the emigrating Saints the past season, and which have won the admiration of the observing world. While such harmony prevails with them, the Lord will be in their midst, to preserve them from all evil, and give them patience to endure to their journey's end.

We are much surprised to learn, in a very few cases, that persons have left the country in a disgraceful manner, by evading their creditors. Such conduct is extremely reprehensible, calculated as it is to bring reproach upon the Church from those who are not particularly anxious to discriminate between the innocent and the guilty. Such outright dishonesty can plead no excuse, and the displeasure of God, with the reproaches of an injured people, will follow such men until reparation is made.

PERPETUAL EMIGRATING FUND.—No doubt the British Saints who are longing for Zion, look upon the operations of the Perpetual Emigrating Fund Company with a great degree of interest, and, from the number given in the above table, we trust, with a no less degree of satisfaction. In 1852, two hundred and fifty persons were assisted to gather by this Fund. In 1853, four hundred were aided from this source, and the present year shows the greatly increased number of one thousand and seventy-three, most of whom would have been still remaining in Babylon, had it not been for the existence and increased strength of this Fund. A goodly portion of this number, however, have furnished a share of the means expended in their emigration, some to the amount of £10, and some less.

In addition to the above, quite a number of the Danish emigrants have been assisted by this Fund, which is in successful operation in that mission, and many Saints from the U. States will also participate in its advantages.

Many of the Fund Emigrants who have been able to advance £10 or less, have responded cheerfully to our proposition in the *Star*, Vol. XV. p. 779, to donate their small sums to the Fund, and pay the full cost of their passage to the Company in the Valley after their arrival. Such donations have been received to the amount of near £2000, and though they have not increased the advantages for emigrating this year, they will be of great service as soon as the means can be refunded by the donors. If circumstances should render it wise to continue similar donations in succeeding years, the happiest results may be anticipated.

With this cheering account of the past, and with hopeful anticipations for the future, we trust all Saints will be forward in contributing liberally to this Fund, knowing that thereby they are promoting the redemption of God's people. This subject is worthy the especial attention of every Elder in the British Isles, and the co-operation of every Saint; and we wish, before the close of the present quarter, to have ample evidence of this co-operation, by the liberal donations which we shall receive.

HOME INTELLIGENCE—Carlisle Conference.—Carlisle, April 17, Elder Philemon C. Merrill writes. The Conference was in a better condition than it had been in, for some time, love and union prevailing, with good prospects for the future.

Land's End Conference.—Devonport, April 18, Elder J. Barker writes. A good feeling pervaded the Conference. In Exeter and Plymouth, especially, the work was onward, and the prospects were good.

FOREIGN INTELLIGENCE—Deseret.—We have received the *Deseret News* for January 5, 12, 19, 26, and February 2, with letters from Utah.

We learn, by private letter, that Willard Richards, of the First Presidency of the Church, was taken very ill on the 20th of January, and on the 20th and 31st was quite insensible, speechless, and helpless, and every hour was expected to be his last. Whether that expectation has been realized, and Zion mourns her loss, we cannot tell, but, knowing that God reigns, and guards the welfare of His people, we can say, whether in life or in death, all is well. The dealings of God are just and right.

The winter had been rather severe, the mercury falling one degree below zero on January 6. Brother Samuel Lewis had produced a good specimen of bar soap. The subject of education seemed to be claiming a goodly share of attention. The Public Hands held a New Year's party in the Social Hall, January 3, 4, and 5, and enjoyed themselves exceedingly. A mass-meeting of the inhabitants of Great Salt Lake City and vicinity, was held in the Tabernacle, January 31, to express their views and sentiments in relation to the contemplated national railroad from the Missouri River to the shores of the Pacific. It was determined to send to Congress a Memorial, with preamble and resolutions, in favour of the construction of the railway through the territory.

The Legislature of Utah had passed a resolution to appropriate four hundred dols. in premiums to those persons who should raise the greatest amount of flax and hemp on a given extent of land, the present season; a resolution to appropriate a sum of one thousand dollars, as a reward to any resident of the territory who should open, within forty miles of Great Salt Lake City, a good coal mine, not less than eighteen inches thick, in an accessible position, and capable of being profitably worked; an Act "defining the boundaries, and for the organizing of Green River and Summit Counties, and defining the eastern boundary of Davis County;" an Act "defining the boundaries of Carson County, and for providing for the organization thereof;" and a "preamble and act in relation to the construction of a canal from Utah Lake to Great Salt Lake."

The Iron Works, at Cedar City, which had been stopped for a few weeks while a Fort was being inclosed, had again commenced operations, and were being pushed forward with energy. Cedar City wall was nearly finished. An excellent school house, sixty feet by twenty-five, was dedicated on Christmas day. On the morning of this day, three hundred Pi-hede Indians, including women and children, gathered into Cedar Fort, when the brethren preached to them in their own language, and made them a donation of an ox, with vegetables and flour; the Indians went away rejoicing, and apparently filled with good feeling. Many of the brethren were learning the Indian tongue.

The following is from the *Deseret News*, February 2—"On Friday last, the members of the three Military Bands and the Church Choir united their forces, and held a picnic in the Social Hall. The greatest good feeling prevailed, and although it was a very numerous party, the company enjoyed themselves first rate. The dancing was relieved occasionally by choir music, military music, glee, songs, &c. His Excellency the Governor donated beef, potatoes, flour, and the use of the Hall, together with the lighting and cleaning, and directed the proceeds (about one hundred dollars) to be distributed amongst the wives of those members of the bands who are absent on missions, and amongst the needy members who are constantly using their time and talents for the amusement, recreation, and good of the community. It is by such actions as this, that our Governor is constantly receiving the blessings of the widow, the fatherless, the poor, and the needy, and which he values more than the sycophant fawning and flattery of the rich. God bless our Governor! and let all the people and all other governors say 'Amen!' and 'go and do likewise.'"

THE "DESERET NEWS."—We have received for sale a quantity of the five first Numbers of the *Deseret News* for the current year. Those who wish to obtain information concerning the position, progress, and prospects of the rising Territory of Utah, politically and religiously, will do well to obtain copies of the only journal published in that distant but interesting portion of the globe. The *News* is now published weekly. Annual subscription £1 10s., in advance; single copies, 9d. each; post free, 1d. per copy extra. Those persons who may be desirous of becoming subscribers should inform us without delay.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(From the "Deseret News," Dec. 1.)

(Concluded from page 276.)

What objection have you to the hope of eternal life being as widely developed as the ravages of death, sorrow, and mourning? What objection have you to the Angels of God, Apostles of God, the Son of God, or to the Holy Spirit of prophecy being poured out in more countries than one? You may say the keys of the Gospel were given to the Jewish Apostles, but they were so far off as not to be able to reach the western hemisphere, even if they had had a knowledge of it. Were there ships and steam vessels to bear them to this country? No. Was there any communication kept up, or was this country known to them? No. But the waves, and winds, and elements, and the great depths that intervened, even the unexplored ocean, said to the ancient Apostles, "Thus far shall ye go, and no further." This ocean however was no barrier to the fleet-footed angel of God, to the risen Jesus, and to immortal man. They could come to this hemisphere, and reveal the things of heaven to the people, and could rejoice in the same glad tidings, whether it was here or in Jerusalem, or if it were in the uttermost parts of the earth.

Though Peter was crucified at Rome, and Paul suffered in the same manner; though Saints of the Most High were slaughtered by thousands and tens of thousands, and bled at the feet of Roman altars; yet a crucified and risen Redeemer, angels of God, and the Holy Spirit of truth that fills all things, were not thus curtailed and limited, but could minister truth to the uttermost bounds of

the universe of God, where intelligences were mourning in darkness; wherever the ravages of death had spread sorrow, wherever there was a broken heart to be bound up, or wherever there was a despairing mortal to be inspired with hope, they could go and tell the glad tidings of life and salvation. The Book of Mormon says they did come to this continent. It is a history of their coming, and contains the doctrine taught to the people here by the risen Jesus, and by his predecessors. In short, the doctrine taught and practised in ancient America is there portrayed, together with the history of the people.

Again, is this book of no interest with regard to prophetic value? It reveals many things not noticed by the Jewish Prophets. Did the old Prophets touch upon every item that pertains to man in other countries? No, they did not, only in general terms together with the rest of the world. These other Prophets portrayed many things not in their book, though agreeing with it as far as it goes, but touching events on which their book is silent.

Has any person any cause to say that there has not been a multiplicity of revelation, testimony, prophecy, history, and doctrine developed in various countries by the same Spirit of God, and by angels? And is not all this of great worth, to compare, in order to blend it together, that we may see more clearly the principles of the doctrine of salvation, and understand prophecy more extensively, especially in an

age when the mind has been obscured by priesthood?

If these are the principles of "Mormonism," where can you point out an innovation on Christianity? "But is this all?" No, this is not all, and I shall not tell it all to-day. I do not know it all yet. I have been twenty-three years learning "Mormonism," and I know but little of it. If any one expects to learn all the doctrines of "Mormonism," he must learn more than twenty-three years. For be it known unto you all, that "Mormonism," instead of being confined to a few dogmas or general truths, opens the flood gates of all truth and knowledge, and teaches mankind to retain all the truth they can already comprehend, and comprehend as much more as they can all the time.

"Have you not other books?" Yes, we have histories and compilations of the dealings of God with us a people. We keep a record, if you must know, not only individually some of us, but as a Church, as a body, or community. We have revelation penned, revelations and visions penned, we have revelation and prophecy penned, we have knowledge penned, we have knowledge and principle penned, we have principle and history penned; the history comprising but a small portion, such as can be written, revealed to us Latter-day Saints, and practised upon; so that our modern books are like the ancient books—a mixture of revelation, prophecy, history, and doctrine. Has any person any objections to this? I ask, should an angel administer to this or that man, or suppose an open vision was manifested to him, revealing many precious truths, would he not be a simpleton not to write it? If the power of God, and the ministering of God, and the visions of the Almighty are extant in the world, these will be written. The practical part of history will be written, for if all were written, the world would not contain the books. The ancient Apostles and Prophets wrote a few of the items revealed to them, and a history of the practical workings of the system over which they presided. Do we differ from them? No.

"Well," says one, "to be plain with you, Mr. Speaker, we have been taught to believe that the one book, called the Bible, contains all the revelations that God ever revealed to man, therefore it is an innovation to offer anything else to the world as a revelation." This is a tradition of your own, so I have nothing to do with it. The Bible never taught that to you, nor angels, neither did any minister of God ever teach it to you; and if it is a modern sectarian tradition, it is calculated to bind men into a cast iron creed, and the sooner you break the fetters the better; burst them asunder, and come out into liberty and freedom, and know and understand that there is no such doctrine in the broad principles of eternal truth, that heaven is full of knowledge, and the earth ought to be full of Prophets, heaven and earth full of angels, and both full of inspiration; and if the inhabitants of all the worlds of the universe were scribes, every blade of grass a pen, and every ocean ink, they could not write all the doings of the Almighty, of His servants, and of His angels. If I were to live for millions of years to come, and then millions of millions more, I expect there would always be some being ready to reveal something new, and somebody would write it. The art of writing will never cease. We may not have pens and ink, but we may have something better. Suffice it to say, that the arts and sciences will not come to an end, yet man may have been traditio-

nated to believe that one small book contains all that God ever said or did. Such persons are to be pitied, and not to be reasoned with.

What is "Mormonism"? It is a restoration by new revelation, by the authorities of heaven, by the ministration of angels, by the ordination of Prophets and Apostles, and ministers or Elders, by their testimony and ministry on the earth, by the organization of Saints, by the administration of ordinances, by the operations of the Holy Spirit; it is a restoration of these ancient principles revealed from heaven, for the government of man.

Says one, "You have said you are not going to tell the whole system to-day." I do not know it all, and I shall not state the half I do know. What I have said are a few every day items, a few of the first principles of the Gospel of Christ, as believed and practised by the "Mormons."

I will tell one more before I close. "Your marriages," says the objector, "are founded upon principles entirely new, and different from the Christian world." I say, without any hesitancy, I defy the world to establish that assertion. I say our marriage relations are nothing new at all. There is no man, or set of men, or nation

of men, where the Bible is extant, and they are readers, but what know that the institutions of marriage contained in the Bible, and the organisation of families, differ widely from modern Christianity. We differ from modern Christianity, but not from the Bible. Patriarchs of the remotest ages, that obeyed the Lord God in regard to their marriages and family organizations, have not disagreed with us, nor we with them, so far as we and they have obeyed the law of God. If there is any difference at all, it was more developed among them than it is among us, we being in our infancy. If it should happen to be, that the whole modern world differ from the Bible—have done away with the law of God, and we have come in contact with them, instead of with the word of God, then the boot is on the other foot, and in reality what is said to us applies to them. It is like the farmer and the lawyer. A certain farmer came to a neighbouring lawyer, and frankly confessed that his bull had the misfortune to kill one of his (the lawyer's) oxen. The lawyer replied, "Thou art a very honest fellow, and will not think it wrong that I have one of thy oxen in return." "But," said the farmer, "I am mistaken, it was thy bull that killed my ox." "O," replied the lawyer, "that alters the case, and if, if, i-f—."

Now, then, if it is the whole Christian world, from Catholicism down to the latest of her daughters, that have made void the law of God, and trampled under foot the institutions of heaven, the holy principles of matrimony and family government, and have made them void also, by their traditions, and introduced that which God never did, and "Mormonism" has restored the law of God, in theory and practice, then it is the so called Christian world, and not us, that are wrong. Whether it regards family organization, the law of God, Patriarchal government, ordinances, principles, and prophecy, I know of nothing new, or of nothing wherein we are innovators.

As I said before, and I am able to maintain it when called upon, "Mormonism" is a system which was understood and enjoyed by the ancients, and restored unto us by revelation. And if carried out, what will it do? It will simply fulfil the sayings of the Prophets, both ancient and modern, put down all wickedness, abuse, proscription, misrule, oppression, ignorance, darkness and tyranny, and restore mankind to righteousness, truth, liberty, law and government, in which the Lord's will will be done on the earth as it is in heaven. That is what "Mormonism" will do, when carried out.

May God bless you all. Amen.

THE EAST INDIA MISSION.

DEPARTURE OF ELDER WILLES FOR RANGOON.

Dear Brother S. W. Richards—It gives me great pleasure to acknowledge the receipt of your kind letter, of January 19, 1854, also yours of December 2, 1853, the latter bringing with it a copy of the invoice of books, sent per Clyneen.

I inclose with this a bill of exchange for £8 sterling, which amount you will be kind enough to place to the Book and Star account of the Mission.

The bound books sell very well, but tracts we cannot get anything for. The missionaries have been in the habit of distributing tracts gratuitously, consequently we cannot sell ours; but if you can send me those I now call for, I expect to get some of them bound, and by that means I shall be able to sell most of them.

Calcutta, March 17, 1854.

I expect to get news from all the missions in India, in a few days, and it will give me much pleasure in forwarding you a half-yearly report of matters with us. I trust I shall be able to do it by the next mail.

I sent you two Nos. of the *Citizen*, containing two communications from me, which were drawn forth by the letters directed to me in that paper. I forwarded them to you, that you might see the position we are in. I since wrote two more, which the editor refused to publish, but this is what I looked for; in fact, I think he was very liberal in inserting the two. At present, every thing is quiet. The hot weather has, in a measure, put a stop to our operations. The

heat is so very oppressive, that there is but little doing, only that which is absolutely necessary.

Brother Willes has gone to Rangoon, where he will stop a few months, preparatory to his leaving for the Valley. Matters are rather at a standstill at Rangoon.

Brother Ballantyne writes from Madras that he expects to start a periodical in that place. He has met with very little success as yet.

Brothers Woolley and Fotheringham are now in Calcutta, and probably will stop here some time. I am making calculations to emigrate the Saints from

here as soon as I can, which will not be before the next cold weather. I cannot tell, at present, whether we shall build a vessel, or buy, or charter one; but as soon as we get our plans matured, I will let you know.

Brothers Woolley and Fotheringham send their love to you. Remember me kindly to brothers D. Spencer, Jaques, and Linforth, and all others associated with you.

May God bless and preserve you in the name of Jesus Christ.

With much love, I remain your Brother.

N. V. JOKES.

VARIETIES.

"What are the chief ends of man?" asked a Sunday school teacher of one of his pupils. "Head and feet," was the prompt reply.

THE DIFFERENCE.—"Why don't you keep the Word of Wisdom?" "Because I can't." "Why do you keep it?" "Because it is the easiest thing in the world; and because the blessing of keeping it is so great."

GIVE ME A HOME.

Give me a home in yonder vale,
Where peace and happiness do reign,
Where we can friends and kindred hail,
And praise the Lord in joyful strain.

Give me a home where holy laws
Secure to every man his right,
Were we can smile at all our foes,
And worship God in truth and light.

Give me a home where Prophets live,
In yonder mountains far away,

That I may all that's good receive,
And store up knowledge day by day.

Give me a home where Christ will come,
To own the children of the light,
While wicked men his presence shun,
Where he will be the Saint's delight.

Give me a home where dread disease
And cruel death will be o'ercome,
Where all the faithful will receive
The crown of glory they have won.

ANDREW SMITH.

LIST OF WORKS PUBLISHED BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Book of Mormon, morocco extra, 6s. 6d.; grained roan, 3s.; do. Welsh (*Llyfr Mormon*), grained roan, 4s.; do. French (*Le Livre de Mormon*), 3s. 6d.; do. German (*Das Buch Mormon*), 3s. 6d.; do. Italian (*Il Libro di Mormon*), morocco extra, 6s. 6d.; grained roan, 4s. 6d.; do. Danish (*Mormons B g*), grained roan, 4s. *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.; do. Welsh (*Ashrawiaeth a Chyfannodau*), grained roan, 3s. 6d. *Pearl of Great Price*, 1s.; do. Welsh (*Y Perl o Fawr Bris*), 1s. 2d. *Hymn Book*, morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s.; roan, 1s. 6d. *Voice of Warning*, by Parley P. Pratt, one of the Twelve Apostles, morocco extra, 4s.; calf grained, 2s. 6d.; cloth, 1s. 6d.; do. French (*Une Voix d'Avertissement*). *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many generations*, by Lucy Smith, Mother of the Prophet, morocco extra, 6s.; calf gilt, 4s.; grained roan, 2s. 6d. *Harp of Zion*, by Elder John Lyon, morocco extra, 6s. 6d.; cloth gilt extra, 3s. 6d.; cloth embossed, 2s. 6d. *Government of God*, by John Taylor, one of the Twelve Apostles, 1s. 9d. *Gibson and Woodman's Three Nights' Discussion*, 6d. *Testimonies for the Truth*, by Elder Benjamin Brown, 4d. *Latter-day Saints in Utah*, 3d. *One Year in Scandinavia*, by Erastus Snow, one of the Twelve Apostles, 3d. *Salvation—Two Dialogues*, by Elder John Jaques, 1d. each.